1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

The punishments were few in kind, being only stripes, fines, and imprisonment, and in extreme cases, banishment or death; but they were numerous in degree, apportioned to the amount of guilt. The punishment of death was seldom awarded, and still more rarely executed. In cases of sacrilege, such as spoliation of temples, or in horrible cases of murder, the criminals were either crucified, or thrown into the Indus, bound hand and foot and weighted with stones. But the more usual punishment for murder was banishment, or rather ignominious expulsion from society, preceded by stripes and branding, and accompanied by every indignity that could be imagined by the ingenious malice of men, or that could be perpetrated by the elaborate mischief of boys. The brand was made of iron, and was about one inch in length. It bore a dog's head, with the inscription, "dog-marked—expelled." Thus after being well flogged and branded, the unfortunate criminal was drummed out of society, followed by hooting crowds,* who pelted him with stones and dirt.

For the murder of a child, a woman was sentenced to the loss of one hand, and to expulsion with the same indignities as above.

In cases of killing in a scuffle, the custom of Great Tibet was to bind the homicide to the corpse, and at the end of twenty-four hours to cast the living and dead together into the river. I did not hear of this custom in Ladák; but as commutation of punishment is almost

* The expression used by my informant was *ho-ho*, that is, the man was *ho-ho-ed*, or hooted. The brand of a dog was also used in Kashmir as a mark of disgrace at least nine hundred years ago. In the *Raja Taringini* it is related that Reja Saugráme, in A.D. 948, punished the Brahman Chakramela by marking his forehead with the "paw of a dog" (*Swapádena*).

[40]EXCOMMUNICATE TO--khioo ne ton ches literally, "to eject from the flock." For offences against religion, Buddhists may be excommunicated by the abbot or "hlóbon" for a longer or shorter period. The offender gives a goat or other offering, and is then received back into the fold. The giving of such penitential offerings is called "SHakspa cho ches." 688 779

EXORCISE TO--rdud (or drey or hlandrey) ton ches. There are two ways of exorcising evil spirits, or driving away sickness. One way is for the Láma to come into the room where the evil spirit is, and, while reading prayers, etc., to strike the air with his "dorjey phurba" or "magic dagger", thus killing or driving out the demon. The other way is to make a clay figure, and then by means of prayers, etc., to cause the evil spirit, or demon of sickness, to take up his abode in this figure which is then, amid much hissing and shouting, taken out of doors and destroyed. 755

[42]FARM--There are no farms in Ladák, the land is cultivated by peasant proprietors who, however, have to pay a land tax to the Kashmir Durbar. Each holding is termed a "zhing" or "zhing kháng" and the holder is termed "zhingrdak." For further particulars see under heading "Entail." 423 241 651

FATHER--ábá or respectfully yap the eldest father, ágoo the younger fathers. Polyandry is almost universal among the Buddhists of Ladák. The eldest brother marries a wife and the younger brothers share her with him. It is usual for as many as three brothers to thus live together, if there are more than three brothers, some of them leave the house on their own account. All children born are considered the children of the eldest brother, but a child speaking of its "fathers" would call the eldest father "ábá" or "ábá chhenmo," the middle one "ába parma," and the young one "ába chhungan." The younger fathers may also be termed ágoo. The actual father is the "ába ngótok." 601 595 [851]

[43]FERRY--raps or chhocraps a ford, nái or toochhung a ferry boat. There are only two ferry boats in Ladák, the one is at the Shyok, crossing between Khardong and Tsáti, and the other is at the Shyok crossing at the north base of the Sasseer Pass. 505 491

792 person not intended to become a monk or nun.
874 Recruits for the priesthood (geydun) are obtained from the laity (skiao); they may be of any age and of any caste. Among Lámás caste is not considered.

797 Sometimes the child of well-to-do parents is made a Láma, and
565 sometimes a fully grown man, who is in easy circumstances, becomes a Lama, but in the large majority of cases, the children brought up as Lámás, are the children of indigent parents, or orphans, or the fourth, or younger, sons, who, according to the Buddhist entail and marriage laws, have no option of sharing their eldest brother's wife and home, and so are obliged, either to
588 become Lámás, or fight their own way in the world. Among
797 the red cap sect, it is not uncommon for the Lámás to form illicit
795 connections with the nuns, and any children born are brought up
848 as monks or nuns. It may be notorious that certain monks and nuns are leading unchaste lives, and so long as nothing occurs to compel the monastery authorities to notice the fact, they shut their eyes to what is going on, but if a scandal arises, or if a nun gives birth to a child, the offending monk and nun are called to account and punished, not by expulsion from their order, but by being compelled to leave the monastery building, and go and look after monastery lands at some out-lying village. As a matter of fact, even this slight punishment is not always inflicted, and nuns, the mother of several illegitimate children may be found living at a monastery.

● 688 Among the yellow caps, the morality and discipline is much stricter,
797 scandals are very rare, and any nun found to be "enceinte" is
795 instantly, along with her paramour, dismissed from the monastery.

792 When a layman (skiáo), whether child or man, comes to a monastery with a view to entering the priesthood, the following is the procedure observed.

The "Skiáo" is taken into the presence of the "Hlóbon" or abbot, who first cuts a small lock of hair from the crown of the Skiao's head, and hangs it up in the monastery as "sra-put" or "hair initiatory present." Any "first fruit" offering is termed "put."

The next thing is to shave the "Skiáo's" head, pig-tail included, after which the "Skiáo" must give one zho (equal to 24 jows, or about Rs. 4-12-0) to the Hlóbon. Having done this, he becomes a "Tsunchhung" or "Geytshul" or "neophyte," and is given a "chhosming" or religious name, and sometimes the ceremony of christening (called "throos tang ches), by sprinkling with holy

792 water, is performed.

The Hlóbon then takes a cotton scarf called "sungdrut," ties a knot in it, spits upon it, and ties it round the "Tsunchhung's" neck, muttering certain incantations while so doing. The "Tsunchhang" or "Geytshul" is then [85] made over to a Lama of the monastery, (selected either by himself, his friends, or the Hlóbon), who is termed his "Geyrgan" or "priestly teacher," and who becomes responsible for the education of his charge. The neophyte has then to learn by heart certain religious books, after which the Lámás assemble and examine him. If the result is satisfactory, he becomes a "Geylong" or full monk. If his circumstances permit of it, he is supposed to give a feast, (generally called "Mangja" and meaning "mangpo chha" or "much tea") to the Lamas consisting, in the case of red-caps, of tea (mangja) soup (paktsha) and glookchhang (examination beer), and in the case of yellow caps of tea only; at the same time he receives a "khatak" or "scarf of salutation" from the Hlobon, the Chhakdzot, his "Geyrgan" and from each of the "Geylongs" of his monastery, who congratulate him upon his admission into the priesthood.

After this, the monk has only three things to learn viz., (1) "kar" (Sanskrit word) or "rtseyches" (Tibetan word) i.e., the religious mumming dance (2) "thik" i.e., the steps, used when walking round in the intervals between the dances (3) yángs i.e., the way to intone the prayers.

671 If a Láma, of whatever rank, wishes to leave the priesthood and return to secular life, he is at liberty to do so. According to civil law, he has the right to leave the priesthood whenever he pleases, but according to religious law, he cannot leave unless he has received permission from the monastery authorities, so to do. According to custom, he notifies to the Abbot his desire to go, and the Abbot then calls the Lámás together, explains the matter, and obtains from the meeting, permission for the monk to renounce his priestly calling.

A monk who has so left the priesthood is called "banlok."

792 795 ● 688 Among the Geylukspa or yellow sect, if a monk commits a trivial offence, he is admonished for the first few times, and if this has no effect, he is turned out of the priesthood. If the offence committed is a grave one, the sinner is warned once, and on a repetition of the offence, he is scourged and expelled from the priesthood, or if the offence be a very heinous one, he is at

WT
792 once scourged and dismissed. No yellow Láma who has been
795 scourged can remain a Láma.
688 Among the Drukpa or red sect, Lámás may be flogged without being at the same time unfrocked; they also have minor punishments, such as being obliged to cut and carry thorn bushes, or to perform other tasks of a similar nature.

WT
311 LAND--sa (as opposed to water, or generally) zhing (cultivated land). táGHok (land temporarily cultivated), zhing-GHok or zhing stong (ownerless or waste land).

WT
423 LANDMARK--zhing-i theyór (or tho), as between lands of different
241 persons. Tshiks, the strip of land left uncultivated along the edges of every field.

WT
788 LAPCHAK--lópchhak. This word means really "yearly salám" and
648 it is used to signify the Mission, (a relic of the old days) which
T is sent from Leh to Lhása every third year. The old Ladák Rajas
788 considered themselves subordinate to Lhása, certainly from a
648 spiritual, and possibly from a temporal, point of view, and they therefore used to depute a party to Lhása, for the purpose of conveying their respectful salutations [86] to the Grand Láma, otherwise known as the Dalái Láma, or the Giálwa Rinpochey, or the
WT Deba (Deva) Jung (Zhung). The party is always under the leader-
[565] ship of a man belonging to one of the noblest Ladák families; it leaves Leh about 20th September, and after halting for 3 weeks or a month at the famous Tashi Lunpo monastery, reaches
WT Lhasa about the end of January. The party remains at Lhása for
648 8 months and reaches Leh about December. The post of Lapchak
554 leader is much sought after, for not only is it a very honorable one,
661 but it carries with it certain commercial advantages of a very
T lucrative description. The Lapchak leader is allowed free
648 carriage to and from Lhása, (a distance of about 90 day's
661 journey), for 346 horse-loads of goods. It may be imagined what a terrible tax this is, on the poor Tartars who have to provide this free carriage, for the benefit of the Lhása and Ladák
WT Governments. The Lapchak leader takes Baltistan dried apricots,
648 coral, silk, saffron and sugar, and brings back China tea, in-
439 cense, and certain Chinese medicinal herbs, and realizes large
554 profits on his sales both at Leh and Lhása. Before leaving Ladák,

SIN--rdikpa. The inexpiable sins are the murder of a father, a mother, or an "arhat" or one who is about to attain "nirvána." Other chief sins are murder, lying, theft, fornication, and drunkenness. 688

SIR--In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in [147] itself. The word "joo" or "jooley" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "kasa joo." The word "Sahib" is pretty will [sic] understood near Leh. 195 576

SLATE--hiámángs. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." Samthra (or samtha) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write. 135 872

SLAVERY--GHóyálches. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángtháng plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánásarwar Lake, who had in their childhood been sold by their parents to people of Ladák. Those were termed "GHóyál" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoys, etc., by women of Ladák. These were termed "GHulámzádah" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors having made away with, or 567 [848] 687 567 426

friends have all heard the news of the death of a person, they go into the house in which the death has taken place, in order to console (the relatives). This is called the Great Meeting (k'ab-ap'rad). As soon as one /214/ of the visitors enters the house, the women of the circle of relatives and of the tribe immediately start up a wailing of lamentation and amidst crying tell of the passing away. The visitors appear before each of the mourners and say: "Don't cry! Don't cry! Do not grieve!" They stay for a little while and then go home. Only the p'as-pun stay in the house and pray continually the Om-ma-ni-pad-me-hum while they turn the prayer wheel. 764

Rules Concerning Becoming Ritually Impure

When a woman's husband dies, the wife has to carry his corpse, and in this way becomes (ritually) impure (yug-sa); if the woman dies then her husband has to carry her corpse and becomes impure. The person who has become impure drapes a blackish blanket of goat's hair around himself in a dark corner, takes all his ornaments off, and puts on old clothes. The vessels, such as the kettle, the flour bowl, and so forth, of the person who has become impure (yug-sa-pa) are kept separate from those of the other inhabitants of the house. Since the surviving husband or wife is regarded as impure (6), the person con- 764 783

6. As "impure one" the person would otherwise offend and anger the earth, water, and household deities, and these would send sickness, drought, and crop failure upon the offenders.

cerned may not touch the hearth or the implements, in particular the eating and cooking implements in the living room; ordinarily this person may not leave the house either. If he leaves the house anyway, he may not cross over any irrigation ditches. If it is summertime, he may not go into the fields. Today there is still the chopped off and dried out hand of a woman to be seen in the monastery Gang-ngon (sgaṅ-ñon) (7). This woman committed nine offenses of this kind (and [688]

7. The monastery is at a distance of about fifteen kilometers from Leh.

was punished for them in this fashion).

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

two *lámás* and two drums, some of the company carrying at the same time several large religious books on their backs; this done, the whole company sits down in the fields near the villages, and feasts on cakes and *cháng* supplied jointly by all the landholders. All this is done to secure the sprouting up of the seeds sown; after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the *lhá* which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil cedar here and there in the field, and burning incense, while some members of the family sit down, eat and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the *lhá*; in several villages horse-races are held at the same time. Till this festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Láhauli wants grass before the harvest sacrifice, he must cut it with sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees suffices, which goes into the pocket of the *jágírdár* or village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice. The above description applies particularly to the ceremonies in use among the pure Buddhists of Láhaul, but somewhat similar rural customs prevail also amongst the half-Buddhists and among the people of Spiti.

Chapter III, B. — Social and Religious Life. — Religious ceremonies connected with agriculture.

One of the most peculiar features of the *lámáic* system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal. And till about A. D. 1400 the *lámás* or monks of Tibet recognised no supreme head of the faith. But about that time the abbot of the Gáhldán monastery proclaimed himself the patriarch of the whole *lámáic* priesthood, and his successor, of the Tashi monastery, declared the grand *lámás* to be the perpetual re-incarnations of one of the Bodhisatwas or semi-Buddhas, who, as each *lámá* died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai *lámás* at Lhásá in 1640, and made himself master of the whole of Tibet. He assumed the title of Dalai *lámá*, while the *lámá* of Tashi still continued to enjoy his former privileges; and thus we now have two great chairs filled by a double series of incarnations. There is a also third great *lámá* in Bhutan, known among the Bhutanis as the Dharma Rája, but among the Tibetans as Lord of the World. Below these three great *lámás* come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the

The *lámáic* system.

[See also preceding page, cat. 116 - Analyst]

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter V, B.

Land and Land Revenue.

Sikh revenue administration and arrangements made at Summary and Regular Settlement (Spiti).

in the time of the kings of Ladákh. The balance he appropriated as a perquisite of office. This balance was not very large, as the amount paid by each holding was somewhat reduced when the *Nono* took charge. At the Regular Settlement in 1851-52 Mr. Barnes maintained the Government demand at the amount fixed by Mr. Vans-Agnew; he remained unaware of the grain payments, for he never visited Spiti, and relied upon Major Hay's report for his information, which in this respect was erroneous. He, however, sent up a *tahelldár* to make out a rough kind of rent-roll or *khewat*. This official roughly divided the Rs. 753 upon all five *kothís* with reference to the number of holdings in each. He must have heard of the grain payment, but he was in a great hurry, and seems to have considered that they could not be taken into account; so, without making any report to Mr. Barnes, he made the holdings in Chuzí pay as much cash as those of other *kothís*, though they paid ten times as much grain. Not to pay the grain to the monasteries would have been sacrilege, and would have been resented by the whole community, so the Chuzí men paid the grain as before, though with much grumbling, which no officer of Government seems to have heard or understood. In 1862 Mr. Lyall submitted a report, in which he recommended that the *pun* or assigned grain, with that part of the *netal* or unassigned grain which was annually devoted to religious purposes, should be lumped together, and the sum total redistributed equally by the people on all holdings, and that the remainder of the *netal* should be remitted, and the *Nono* remunerated for the loss of this and other unauthorized collections by an *inám* or grant out of the revenue of Rs. 100 or 150. These proposals were not fully understood by officers who had never seen the country, and no definite orders were passed for some years. Eventually the *Nono* got an *inám* and was given to understand that he must not collect the *netal*; the monasteries were left to collect the *pun* as before, but it was not formally at least recognised as assigned revenue. This did not relieve the Chuzí men of their grievance, but in fact made it worse by comparison, for it was the *khálsa kothís* to whom the *netal* was remitted. Mr. Forsyth, the Commissioner of the Division, again represented their case to Government in 1866; and as revision of Settlement had then commenced, Mr. Lyall was directed to go to Spiti and redistribute the revenue so as to get rid of their grievance. Mr. Forsyth also recommended the revival of a part of the *netal* collections (which had practically ceased only for a year or two) to form a fund from which to pay the *lambardárs* of *kothís*, and the grant of an increased *inám* at six annas in the rupee on the revenue of Spiti to the *Nono*. These proposals were approved. Eventually Mr. Lyall revised the *netal* collections not in part, but in whole, and recommended their assignment in part to village officials and in part to other purposes to which they were applied by custom of former days.* The grievance of the men of Chuzí *kothí*

* The *pun* paid to monasteries by present returns amounts to 1,461 *khás* 7 *path*, and the *netal* to 456 *khás* 11 *path*. The total grain revenue, therefore, amounts to 1,917 *khás* 18 *path*, which at 2 *khás* per rupee, a rather low price, is equal to Rs. 959.

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4
[P. 50a] Spiti

597 582 It must be remembered that in a land where only the eldest son marries and all the younger sons are celibate, a sonless land-owner naturally has no relations in the male line to adopt.

d.—Where there is a childless widow.

587 423 If a man dies childless, his widow first marries his younger brother. Failing him, she may marry any man of her husband's *got*. But the land is considered her property till she has borne a son, who, on attaining his majority, steps into the *khang chhen*.

Cremation.

764 Coffins are not used in Spiti for want of wood. Corpses are carried in a sitting posture to the burning-ground either on a man's shoulder or in a blanket held by four men.

II.

Social Ideas.

Asceticism.

785 Hermits exist and are said to subsist on nothing but tea and one morning meal.

Excommunication.

564 681 A man can be excommunicated for eating with a man or cohabiting with a woman of lower caste than himself. The decision is announced by public proclamation.

792 688 The *lámas* taking no part in this, but they turn out a *láma* who misbehaves himself and he is never taken back in any circumstances.

688 564 An excommunicated layman can be received back into caste after ceremonies. He has to read a book on *shakspa* or penitential offerings, burn a lamp in front of a *deota*, feast the *lámas*, and may be ordered to make 100 or 1,000 prostrations before some *deota* in a monastery.

Leprosy.

823 753 Leprosy is found in one village in Spiti, ascribed to the water of a spring, wherein lives a devil, Chutalwá.

If a man passes the spring on a day when the devil happens to be present, he is liable to get leprosy.

582 753 A leper is not allowed to marry, but if married, he is not separated from his wife. He feeds by himself in a separate room and the villagers will not eat with him.